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Weekday Religious Education Quarterly

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Editorials

RELATIONSHIPS

THE ancient Greek author Xenophanes, depicting in one of his novels his ideal man, said of him:

“No man ever did more good to his friends
or more harm to his enemies!”

To such an evaluation come the words of Jesus:

Ye have heard that it hath been said, Thou shalt
love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless
them that curse you, do good to them that hate you,
and pray for them which despitefully use you, and
persecute you. (Matt. 5:43-44.)

And Jesus did that which he taught. He had time for all men—rich and poor, saint and sinner, freeman and bondsman. All found in him one who was concerned to whom they might turn for counsel and guidance.

The key to success in our relationship with others lies in a respect for personality. We need not compromise our own position or standards in order to have respect for one who differs from us. In our respect for personality we win our students, our neighbors, our co-workers in education, and our wives and children.

In our efforts to respect the personality of others, we need not diminish our own convictions and enthusiasm for the cause of the Master. You cannot persuade without conviction. You cannot change another without concern.

The ability to give and to win respect is the first mark of the successful leader or administrator. The art of human relationships is the highest of all the arts and its achievement the most rewarding. It is the foundation of the successful home and the basic material for the construction of an ideal society.

W. E. B.



LOYALTY

WHEN Charles I was being opposed by certain members of the House of Commons, he desired to illegally arrest them. Accompanied by soldiers, he appeared at the chamber and inquired whether those members whom he sought were present. The Speaker, facing a critical test of loyalty, replied, "Your Majesty, I am the Speaker of the House, and being such have neither eyes to see nor tongue to speak save as this House shall command."

Loyalty may be defined as a heroic attitude which exhibits single-minded and firm allegiance to that to which one has bound himself by affection, duty, or pledge. It is more than faithfulness because it defies allurements and opposition. It is broader and more personal in application than fidelity since it involves affection as well as duty and is more concerned with principles than rules.

Since loyalty is born of unreserved acceptance, it cannot be forced nor feigned. Loyalty includes a sense of personal worth and responsibility. It is more assertive than submissiveness, more dynamic than dogmatism, more potent than compromise, and more self-directing than duty.

The scriptures abound in illustrations of individuals who were loyal. For example, Moses said, ". . . If thou wilt forgive their sin; and if not blot me, I pray thee, out of thy book . . ." (Exod. 32:32.) Pahoran wrote, "And now, in your epistle you have censured me, but it mattereth not; I am not angry, but do rejoice in the greatness of your heart. . ." (Alma 61:9.) Ammon told the king, "Behold, I am a man, and am thy servant; therefore, whatsoever thou desir-

est which is right, that I will do." (Alma 18:17.) The Savior prayed, ". . . Take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14:36; see also Moses 4:2 and John 6:38-40.)

Such verbal expressions of loyalty usually come in times of stress, but exhibitions and tests of loyalty are most common in quiet moments on ordinary days. Loyalty is tested when personal interests conflict with duty. Loyalty to self is demonstrated in the manner and to the degree that one is true to himself and his self-realization. Loyalty to family is evidenced by the degree of high quality performance in fulfilling the roles of father and husband. Church, professional, and community loyalties are tested in the fire of interpersonal relationships, but the real test of loyalty lies in one's ability to be loyal to the totality of life. The proof of mature loyalty is seen in the practical harmony which one is able to achieve among loyalties.

Disloyalty raises its ugly head when selfishness supersedes duty and commitments. It tends to break down institutional solidarity and personal integrity. Disloyalty often undermines the position or role of another person. It is obvious when either superiors or subordinates (especially immediate ones) are ignored or circumvented.

Loyalty or disloyalty either builds or breaks down initiative, enhances or inhibits purpose, strengthens or diminishes wholesome relationships, fosters or destroys individual dignity. Loyalty is a characteristic of health; disloyalty is a wretched internal disease.

A. L. P.



→→→→→ relationships ←←←←←



J. Wesley Christensen
District Coordinator
Northern Utah - Southern Idaho

OUR success as public servants depends upon our ability to establish the warmth and strength of supportive internal and external relationships. The influence of the teacher of religion cannot be confined to the classroom. He is a member of a ward and stake, a citizen of a community, a colleague of the professional personnel across the street, and the priesthood authority in his home. Each of these areas of activity exerts its effect on his life, his thoughts, and the actions he takes. It is his opportunity to strengthen ecclesiastical, institutional, community, and home relationships, and he must support these areas of activity, set the proper example, and demonstrate the gospel in action.

Three steps are vital in this development: (1) He is aware of and uses established lines of authority. (2) He will create a warm, spiritual climate. (3) He will invite honest and free expression from all members of the group.

The lines of authority and communication from the Administrator to each teacher and administrator in the seminaries and institutes of religion are clearly defined. We can do no better than to "Follow the Brethren."

A warm atmosphere of trust and brotherhood will exist if we follow the admonition:

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness, and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (D&C 121:41-46.)

The Lord said to the Prophet Joseph Smith:

Appoint among yourselves a teacher, and let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege. (D&C 88:122.)

Surely then we can freely express our ideas with the assurance that they will be treated with respect and understanding. In this spirit of the gospel we will actively support each other in the decisions as they are made.

Pride often stands in the way of or inhibits or prevents the development of meaningful relationships. Jesus said, "I am meek and lowly of heart." (Matt. 11:29.) We sing, "If with all your hearts ye truly seek me, ye shall surely find me." He who is truly humble is neither weak nor self-righteous, but he is ever learning, ever seeking, ever growing. God will magnify him in his calling as he seeks Divine help. Jesus often speaks of humility as **the** distinctive mark of those who followed him. Pride is the opposite of humility. Pride comes between God and man, as it also comes between man and his

fellowmen. A proud man loses all sense of his relationship to God. He puts himself in the place of God. The basis for his thought and actions proceeds from the wrong center. Personal humility gives each of us a proper perspective of our place in the vastness of God's creation. It is the condition which builds our character and guides our personal progress. The service we render with our lives is measured by the humility with which that service is given. Communities, schools, and our fellowmen will support and sustain the man who can serve as a brother of mankind.

"Lovest thou me?" the Savior said to Peter. "Yea, Lord, thou knowest I love thee," replied Peter. "Feed my sheep," charged the Savior. "A new commandment, I give unto you, that ye love one another as I have loved you." Only by "love unfeigned" can we build the relationships with our students and our co-workers that the Lord teaches in his gospel. The priesthood of God cannot be exercised in righteousness unless we can love our brother. It is often said, it is not how much you know but how much you care.

"Happy is the man that findeth wisdom, and the man that getteth understanding." (Proverbs 3:13.)

If you would establish a relationship as a leader, you must be wise. This leader will obtain and intelligently consider the facts before the decision is made. He will counsel with his brethren. He will ask of God, who giveth to all men liberally when asked with a sincere heart. The creed of President George Albert Smith, a prophet who truly loved his fellowmen, could well be the iron rod in our relationships with our students and our co-workers.

I would be a friend to the friendless and find joy in ministering to the needs of the poor.

I would teach the truth to the understanding and blessing of all mankind.

I would seek out the erring one and try to win him back to a righteous and happy life.

I would not seek to force people to live up to my ideals, but rather love them into doing the thing that is right.

I would not knowingly wound the feelings of anyone, not even one who may have wronged me, but would seek to do him good and make him my friend.

I would overcome the tendency to selfishness and jealousy and rejoice in the successes of all the children of my heavenly Father.

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relating to Leaders

William O. Tolman

Bountiful Seminary Principal

ECCLESIASTICAL authority forms the foundation of The Church of Jesus Christ of Latter-day Saints. In the words of the Apostle Paul, the Church is "... built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; ..." (Ephesians 3:20). Officers are placed in the Church

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ;

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Eph. 4:12-16.)

Under the direction of officers in the Church and those whom they call, this great organization is rolling forth to fill the whole earth and meet the challenge of its destiny. We who are professional teachers involved in the weekday religious education program are an integral part of this great plan. We need to be examples, before our students and the world, of complete harmony with those who preside in the wards and stakes as well as the General Authorities. We need to remain close to these men who are called by God to lead his people.

Secondly, as professional teachers, we have the responsibility to enthusiastically support those who teach in priesthood quorums and auxiliary organizations. We must never be found ridiculing or discrediting these people. If in our conversations with students it appears that other teachers have misstated principles of

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Alma P. Burton



Robert J. Matthews
Director of Academic
Research

ALMA PEXTON BURTON, an assistant administrator of the Department of Seminaries and Institutes of Religion, is a man of accomplishment. He has traveled extensively throughout the United States and Canada on assignment with the Church school system and has functioned in many responsible positions in Church, educational, and civic circles. Action is one of the foremost characteristics of his life.

Alma was born in Nephi, Utah, one of six children of Thomas Hyrum Burton and May Pexton. He spent his early life in Nephi and as a young man played the trombone in a dance band. He participated in tennis and track while in high school and of late has taken to golf. He received a bachelor's degree in education from Utah State Agricultural College in Logan, a master's degree in history from Brig-

ham Young University, and a doctor of education degree from University of Utah.

Church service has been a constant activity through the years for Alma and has given him experience in many areas including a full-time mission to the Central States, MIA general board member, Utah Stake Sunday School board member, Logan Institute Sunday School superintendent, Logan Stake Mission president, Mt. Logan Stake high council, Sharon Stake high council, general priesthood home teaching committee, and currently president of the Sharon Stake of Zion.

Civic positions have included his being charter president of the Jr. Chamber of Commerce at Nephi and charter member and member of the board of directors of the Kiwanis Club in Orem.

In addition, Alma has had a great amount of

professional and executive experience, only some of which include service as assistant manager of J. C. Penney Company in Nephi, executive secretary of the division office of Utah Oil Refining Company at Logan, assistant purchasing agent for Utah State University at Logan, faculty member of the College of Religious Instruction at Brigham Young University (during which time he also served as secretary to Hugh B. Brown and Sidney B. Sperry), superintendent of Alpine School District in American Fork, and dean of admissions and records at Brigham Young University. From this latter position he was selected by Administrator William E. Berrett to be his assistant, which position he now holds.

Alma's foremost scholarly interests have been in the history and doctrine of the restored Church and the life and teachings of the Prophet Joseph Smith. He has authored several books and pamphlets on these subjects, among which are **Discourses of the Prophet Joseph Smith; Understanding the Things of God; Mormon Trails from Vermont to Utah; Karl G. Maeser, Mormon Educator; Stories from Mormon History** (co-authored with his wife Clea); **For They Shall Be Comforted** (co-authored with his wife); and the three volumes of **Readings in LDS Church History** (co-authored with William E. Berrett). In addition, he has had many articles in Church periodicals and lesson manuals.

He is a family man. While at Utah State Alma met and later married Clea Morgan, and they are now the parents of five children—Barbara, David, Ann, John, and James. These children are all diligent in Church activity and devoted to their parents. At the time of their marriage, Clea had received her B.S. degree from Utah State University and was doing work toward an M.S. degree while teaching on a fellowship in the nursery school program at Utah State. Later she also did graduate work at Brigham Young University. Those who have associated with Alma frequently hear him give credit to Clea for his successes and also hear him speak of the love and appreciation he has for her and the children. His family is one of Alma's greatest successes and is always of first importance in all that he does.

He is a supporter of the Brethren. Having a solid testimony of the restoration of the gospel in this dispensation and of the divine appointment of the presiding authorities of the Church, Alma supports the leadership of the Church in word and in deed, and his counsel to his fellow laborers is consistent with this attitude.

Brother Burton is decisive and definite in his

pronouncements. One is not at a loss to determine his position on matters of policy and practice. It is not to be expected that everyone will always agree with his views, but his position is clear and he has come to be known for certain principles. His is a strong-willed personality—an essential trait of leadership.

He is gifted in organizational planning ability. In many of his experiences Alma has had opportunity to organize activities to improve production and efficiency. While serving as dean of admissions and records at BYU, his organizational insight was responsible for establishment of vital policies still in effect today. This has always been true in his work with the seminaries and institutes. In addition to and concurrent with the heavy work schedule he has in his professional capacity, it has been previously noted that Alma is president of the Sharon Stake of the Church. Although his professional work frequently takes him to the far reaches of the country, yet he presides over a thriving and active stake—an accomplishment made possible only through organization and planning. Alma also helped to organize and personally conducted the first LDS Church history tour from Brigham Young University in 1951 and conducted similar tours in 1952 and 1953. Such tours have now become major events each summer.

Alma has an appreciation for humor with a special gift for telling a joke or relating a humorous story. Those who associate closely with him are always pleased when his countenance radiates that a story is "coming on," and, as a result, his public discourses and private councils are frequently enlivened by his humor.

Recently Brother and Sister Burton had a marvelous opportunity to tour the Middle East and parts of Europe with other persons associated with the Department of Seminaries and Institutes of Religion and the College of Religious Instruction of Brigham Young University. This experience had a profound effect upon them by widening and deepening their love for the gospel and their brethren and instilling an appreciation for sacred historical places. The Burtons' already great service in the Church has been enhanced by this experience.

All in all, President Burton has given of himself civically, professionally, and ecclesiastically, and this will no doubt continue and even increase in the future. His experience, characteristics, and desires have been a preparation and will carry him forward in his life's work as an educator, a husband, a father, and as an ambassador of the gospel of Jesus Christ.

To Make a House a Home!



Sheldon Dahl
Pocatello
Institute Instructor

COMMENTING on family home evening, one Latter-day Saint remarked, "It is the only family argument we have which begins and ends with prayer." Many who daily teach the theory of home relationships find themselves too close in practice to the family this young person was describing. Proper home relationships do not result from perfunctory actions or theoretical platitudes, and teachers are constantly challenged to achieve and maintain the relationships with their family which they must have if they are to effectively preside at the head of the family.

President McKay stated in a recent general conference of the Church that "no success can compensate for failure in the home." A teacher might be a true brother to his colleagues; he may be recognized in his community as a leader; he may occupy responsible positions in the Church, yet he may feel inadequate in handling meaningful relationships with his family. No relationship with God has received greater scriptural admonition than man's responsibility to his family.

At the time the brethren in the early days of this dispensation were busy establishing the Church and carrying forth the gospel, the Lord reminded them that some were not maintaining desirable relationships among members of their own families. They seemingly were so busy teaching others that they had neglected teaching their own kin.

Frederick G. Williams was told,

You have not taught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your affliction.

And now a commandment I give unto you—if you will be delivered you shall set in order your own house, for there are many things that are not right in your house. (D&C 93:42-43.)

Newel K. Whitney, who was functioning zealously as a bishop of the Church, was chastized because he needed to "... set in order his family, and see that they are more diligent and concerned at home, and pray always, . . . " (D&C 93:50.)

Joseph Smith and Sidney Rigdon were also chastized in the same revelation for not having their homes in order. (D&C 93:44-49.)

In ancient times Eli was the chief priest in the temple and had judged Israel 40 years (1

Sam. 4:18). Yet, notwithstanding his life of devotion in his religious responsibilities, the Lord held him accountable for the wickedness of his sons. The Lord in speaking to Samuel and referring to Eli said, "For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. (1 Sam. 3:13.) Note that this particular scripture does not chastize Eli for not telling his sons about evil but condemns him because "he restrained them not." Evidently a man's responsibility to his family involves more than merely telling them about righteousness. At times it also involves proper "restraining" or disciplining as part of one's home relationships.

Church Work Is Home Work

It would seem that much of our "Church work" might be considered as "home work." Our latter-day prophets have continually reminded us of our basic responsibilities to our families. In light of this, the time we spend at home in meaningful relationships might well be the most important "Church work" we may ever do.

One of our teachers in our program was being interviewed to be a bishop by Elder Paul Dunn. He wondered how he could accept more responsibility beyond his busy schedule of teaching, counseling, directing social activities, and serving the Church. He felt he was already spending more time away from home than was wise. Then upon the interrogation of Brother Dunn it was learned that the teacher was neglecting some basic home responsibilities such as family home evening. When reprov'd and then later counseled as to his responsibility at home, the teacher wondered how he could clear one night a week and yet accomplish everything else which, at the time, he felt was so important.

The teacher did clear one night a week solely for his family. At first he did it strictly out of responsibility. At times it seemed hard to relax with his family when other matters seemed so pressing. There was the temptation to consider his "charge" fulfilled when the children were in bed at 8:30. As the weeks progressed he came to look forward to the family night at home as much as did his children. It became a time to enjoy his children and cement closer feelings with his wife. The whole night belonged to his relationship with his family. The plight of letting other things interfere no longer became a temptation. Once his attitude was posi-

tive toward "no interference from outside," it became easy to avoid conflicting interests.

To Make a House a Home

Whether our abode is a "house" or a "home" depends largely upon the kinds of relationships and experiences which we create in our hours spent at home. The quality of these experiences becomes much more important than the quantity. One well-planned and meaningful evening at home can be more productive than three or four evenings of ill-spent time. Someone once spoke a sad commentary on our homes when he said, "Home is the place we are loved the most and act the worst."

It was Edgar A. Guest who penned "It takes a heap o' living to make a house a home." Following are seven constructs contributing to the "heap o' living" which seem important to our particular situation in striving to make a house a home:

1. Storytelling

The inquiry of a child after completing the "and they lived happily ever after" story usually takes the form of, "Daddy, did that really happen?" "Is that story true?" It sometimes seems almost anti-climactical and disappointing to say that it didn't really happen and that it is not true. Try adapting to the level of our children scriptural stories we give today in class. Base the story upon historical fact and gospel principles. Most of all make it really live. It becomes so satisfying to be able to honestly answer, "Yes, that really happened. The story is true."

2. Scriptural Reading

Family reading in the scriptures can be most rewarding. Of course, the words may need to be adapted to a lower level for younger children. Some good storytelling techniques may enhance between the lines. It is wise, however, to read enough of the actual verses of the scriptures that our family may develop a reverence and appreciation for the sacred language of the scriptures.

3. Role Playing

Children love to role play the scriptural stories. Their props may be simple, but the message can be very clear. Our wives make excellent practice counselees as we prepare for the interview to be held with a student the next day. Not only will our wives be of great help by playing the role with us, but we become of great help to them as they become more involved in our daily work.

4. Work Together

Every man should have some work which can be accomplished as a family, or at least with family members. Try making a batch of cookies as a family with even the littlest hands in the dough. Or try washing the car, or mowing and trimming the lawn. It may not prove to be the most practical method, but it can be very meaningful in building relationships at home.

5. Pray Together

One good brother remarked that by the time he got all his family rounded up, out of the bathroom, quieted down, on their knees, and ready for prayer, that he was usually so d---d mad that he didn't feel like praying. Perhaps we could evaluate our daily schedule and the frequency we have held family prayer in the past and improve where we have fallen short.

6. At Mealtimes

Resist the temptation to save all the problems of the day to unload on our wives and children at the dinner table. Strive to create a happy atmosphere as we eat together as a family.

7. Unrighteous Exercise of Authority

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned; . . ." (D&C 121:41.) This scripture is often used by us in our teaching to apply to Church government. Another aspect of government that might well heed this scriptural admonition is the government by virtue of the priesthood which we consciously or unconsciously adopt in our own homes.

Summary

The Lord has given us a direct charge through scripture and present-day prophets to fulfill a great responsibility through achieving and maintaining proper relationships with our families. The program of the Church can aid us in meeting this challenge. Proper observance of the family home evening can be one of the greatest aids to bring a close family togetherness.

May we strive to communicate with our families in building a good home relationship. Many rewards will ensue. Our children will flourish under such a loving atmosphere. Our love for our companions will increasingly grow. We will become better teachers through a better realization of accomplishment. We will be examples to others.

on civic responsibility

Frank W. Hirschi District Coordinator Northern Utah - Southern Idaho

Americans have been recipients of the choicest bounties of heaven. We have grown as no other nation in numbers, wealth, and power. Today, however, apprehension and anxiety are engendered by the apparent increase of violence and hostility throughout our culture. Student demonstrations and civil rights conflicts are only the most publicized of the many disturbances which seem to signal a breakdown of our orderly processes.

What has happened? Have we forgotten the gracious hand which preserved us in peace and multiplied and enriched and strengthened us? Have we vainly imagined in the deceit of our hearts that all these blessings were produced by some superior wisdom and virtue of our own? Where are our values? Where is that deep penetrating fire that caused our forefathers to hold true to those great American sacred values that have heaped upon us the choicest bounties of heaven?

At one time our values appeared obvious and clear-cut; now they are elusive and complicated by many cleavages. One oscillates between the conviction that there is a common value orientation and a common type of American. There is real doubt as to what indeed is held in common by the western farmer and the eastern business man, between the member of the National Association for the Advancement of Colored People in Illinois and the supporter of the White Citizen's Council in Alabama. America's foreground is full of contrasts. Never before has there been a need just like today's need. America needs leadership—yes, leadership in community relationships. Our society needs direction.

The practice of democratic citizenship is a moral habit with roots of reason rather than emotion. What we need is a return to basic undivorceable beliefs—sacred values—which are really worth defending. Who is better able to “get the ball rolling” than those of us bathed in the knowledge of the priesthood—its functions and its ends? We have many advantages. As members of the Church, we should be the most loyal citizens. The Book of Mormon contributes to an understanding of the meaning of freedom and liberty. The Lord has made clear his revelations concerning citizenship (D&C 93:4-10) included in which is a direct declaration of belief regarding our governed society (D&C 134:1-12; also 101:77, 80).

First, we must realize that as employees of the Church we are regarded as its representatives. This sets us apart somewhat in the communities in which we labor. Our life space activities do not seem too different. They involve the home and family and extend to the seminary or institute, city, county, state, and nation. For some of our group the community is international. Nevertheless, we are different in the eyes of the communities of which we are a part. Our actions are observed and our comments are weighed and dissected. What we say is important, but what we do is probably more important. What we **are** matters most of all! Wherever we go, we take ourselves and what we stand for with us. We can be a great influence for good in the community, for the citizenry know that we are a carefully screened group of individuals. They expect us to express in word and deed all that is good, but we must not leave a gap between the dream and the deed. In order to be effective, we have got to **do**. We have got to be identified. We have got to be involved. Yes, in some cases we must even have to stand up and be counted.

To help analyze our position from another angle, perhaps at this point we should also review some of the principles that if understood tend to develop the faith which causes action in citizenship. These are the same principles upon which the Lord framed the Constitution and organized his Church—the sacred values and undivorceable beliefs spoken of earlier.

1. Democracy

Democracy implies that the experience of many is more inclusive than the experience of a few. It implies many rights and liberties and the familiar freedoms of speech, press, assembly, and organization. It involves patriotism to this great nation and the principles for which it stands.

2. Individualism

Individualism implies that the individual is the fountain source of energy, initiative, and responsibility in society and has a right to self-expression. This has three major implications. Politically it means subservience of the government to the citizenry; economically it means free enterprise based on individual risk; morally and religiously it means that man is a free agent with the right to live his life in his own

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MONKEYS in their normal habitat get along well together. They don't have the serious social problems which are common to man. It seems quite ironic that scientists should have to turn to the study of primates to identify the causes and cures of man's physical and emotional maladies. Yet (of necessity) this course which they have pursued has produced many helpful insights of human nature. More recent studies of the Rhesus monkey indicate that, taken away from his mother at birth and deprived the opportunity of association with its own kind, the animal develops asocially. He does not act like a monkey. He displays an air of apathy, dejection, and loneliness. When finally placed with other monkeys, he is unable to mix in satisfactorily with them and even copulation is practically nonexistent.

The need for association and involvement with others is also essential for man if he is to develop into an adequate, worthwhile individual. Affiliation and brotherhood are prerequisites of godhood.

When a baby comes into the world, he is on the receiving end and he thinks primarily of self. He is uniquely different from all other persons, yet he shares the same desires and

needs with them. As the child develops, however, he transfers much of his "me" tendencies to a group pattern. He becomes a part of a working group, sharing their common goals and interests, giving to others (unknowingly oft-times), and receiving satisfaction and growth as a by-product of his actions. He becomes a part of all his experiences with them.

Strength in Brotherhood

From time immemorial man has recognized that to have a strong brotherhood there must be a sharing and working together in love and fellowship. One cannot achieve his maximum growth nor self-realization without sincere, meaningful relationships with others. He must give loyalty, love, appreciation, and understanding before he can keep these virtues as his own. When he achieves this maturity, he has advanced from babyhood and is now giving as well as receiving.

Seminary and institute personnel continually discuss the Fatherhood of God and the brotherhood of man, but sometimes they do not get beyond words. Brotherhood comes only with a price—a price paid in unselfishness, responsibility, love, forgiveness and communication with self and others.

P. Wendel Johnson
Division Coordinator
Ogden

the *how of* **BROTHERHOOD**



As teachers we, of all persons, should accept the challenge to lift brotherhood from a verbal content to a feeling, sharing experience. True brotherhood is a genesis of godhood. It is being sensitive to the unseen needs, the yearnings, desires, and hopes of others.

Our Failure in Brotherhood

Brotherhood does not necessarily unfold because and when "good fellows" get together. Anyone can be a good fellow and yet fail to become an integral part of a united brotherhood. Unfortunately one may feel that his responsibility or academic title precludes his need to share in a meaningful relationship. Another, because he is a popular teacher, may not feel the necessity to become part of the brotherhood. Friction may result because each "good fellow" is acting independently and not fully appreciating his opportunity or responsibility to foster and reap the rewards of genuine brotherhood.

Yes, brotherhood is something more than persons working in the same building or for the same general cause—it is more than assuming the same intellectual goals. It is communication from brother to brother.

An Understanding of the "I" Reveals the "How" of Brotherhood

The zenith of brotherhood is reached when the gospel is lived and shared. But where does the "I" fit in? The "I" must blend itself into "we" if a brotherhood is to become a fountain of growth and understanding. Just how important is this? Can we delimit and identify some of the essential elements that help to make a meaningful and growing brotherhood with our fellow coworkers? President Brigham Young, speaking in the Tabernacle in 1861, made the following prophetic utterance pertaining to the "I" in brotherhood.

The brethren come here from the States and from the old countries . . . expecting to learn the great mysteries—the secret things of God. What do you learn brothers and sisters? If you are good scholars, you learn to treat your neighbors as they should be treated, and to have the same affections for a person from Ireland or England as you do for one from your own native land You come here to learn that every person is different from you.

The greatest lesson you can learn is to learn yourselves. When we learn ourselves, we learn our neighbors You cannot learn it immediately, neither can all the philosophy of the age teach it to you; you have to come

here to get a practical experience and to learn yourselves. You will then begin to learn more perfectly the things of God. No being can thoroughly learn himself, without understanding more or less of the things of God: neither can any being learn and understand the things of God, without learning himself: . . . This is a lesson to us. (JD 8:334-335.)

This prophetic truism of President Young's—that the major secret of successful brotherhood is learning, accepting, and improving self—is reaffirmed by modern psychologists and sociologists. A physician encourages his patients to subscribe to a physical checkup each year. Should we not also include a checkup of our own emotional life by making a personal inventory of our strengths, limitations, fears, anxieties, hopes, and frustrations? Then should we not individually decide how they affect our relationships with others?

Learning to know oneself is an on-going process and oftentimes a painful one. Microscopic introspection is essential if one is to determine the effect that his thoughts and feelings and actions have upon himself. Honest objectivity is a prime prerequisite necessary for one to recognize and change those personal characteristics that retard his growth and which inhibit his full communication, acceptance, and understanding of others. Yes, he who cultivates this kind of objectivity can learn how to change himself, and with courage he can also learn to live with those things he cannot change.

Knowing oneself is learning the meaning of the word "why" about himself. Why is he jealous? Why is he fearful, envious, and hateful? Why does he use the well-known defense mechanisms to protect his self-image? Once these questions are answered he must then decide how to use his newly learned knowledge. To know himself one must strive to be emotionally honest in expressing his feelings spontaneously and sincerely to others without feeling the need to protect his own ego. One must be honest with himself so that he can be honest enough with others to allow them to be different. The price paid to know oneself is to know that man does not stand alone; it is to have the bigness to recognize the need of help from his brothers.

The Lord gave to the Prophet Joseph an insight into a meaningful brotherhood in one of His many revelations: "Therefore, strengthen your brethren in all your **conversation**, in all your **prayers**, and in all your doings." (D&C 108:7.) In this advice the Lord was giving his servant the basic steps in forming a brotherhood.

A thought-provoking Jewish proverb states that a person who saves one man is looked upon as if he had saved all men; and he who destroys one man is judged as if he had destroyed all men. For if a person is the savior of one man, he could well be the savior of others. And, likewise, to be able to destroy one man he becomes a potential threat to the destruction of others; for the seed which man sows will snowball in the lives of his fellowmen. The above truths could serve us as we strive to perfect the "how" of brotherhood within our own faculty or district.

Let us consider some of the principles which are essential in achieving brotherhood among our brothers. Does each man envision what steps must be taken to achieve a real brotherhood? Does each recognize that one of the prime purposes of brotherhood is to help a teacher or administrator become more effective and to provide a favorable climate that will encourage each individual to release his own inhibitions and fears so that he might grow and develop in love and confidence? Can this be accomplished if he feels pressures of duress and the lack of support and understanding of other persons? In other words, does each understand and share the same goals? Without this knowledge and an incentive to achieve, little success will be experienced.

The following suggestions may be useful in helping persons to become conscious of an overall concept of brotherhood.

1. Provide a warm, understanding atmosphere so that every member will have and desire self-expression.

2. Provide each person within the brotherhood the opportunity to express himself. This makes him an interested and intelligent partner—one who has a vested interest in the brotherhood.

3. Enable each person to sense his importance to the group and to realize that the ultimate success in brotherhood is primarily determined by his own involvement and the involvement of others. (The leader who does everything for the group virtually stifles individual and brotherhood growth).

What must I personally do to foster loyalty, friendship, and responsibility within my group? Can I do something individually that will help me "wear" well with others? A healthy attitude and a sincere desire are prime essential keys to a successful brotherhood. Attitudes are more than intellectual experiences. They are linked to the emotions of fear, rage, love, jealousy, etc. They are the sum total of

one's feelings and prejudices, and preconceived notions about another person. Change a person's attitudes favorably toward each member of his group and the entire relationship takes on new meaning and depth. If one will accept the attitude "I will draw near to you," his fellow teachers will ultimately draw near to him.

With a positive, nonthreatening attitude, one can then begin to build a helping relationship for himself and his brothers—a relationship that facilitates development and growth for each other in emotional maturity and personality growth. In the scriptures this is called godlike. A growing, helping relationship can never exist when one has negative and defensive attitudes which compel him to withdraw or retreat into neurotic safety zones. With positive wholesome attitudes one can still differ and yet be understood and accepted by others.

To change attitudes it is well to remember that:

1. Attitudes, because they are closely linked to the emotions, are seldom changed or developed by persuasion or force.

2. Since individuals cannot always be approached directly, we must provide positive experiences wherein changes in attitudes will emerge as a secondary factor. This is accomplished by providing the opportunity to develop specific skills, acceptable habits, and learnings. Attitudes, once acquired, linger long after the experiences through which the attitudes were learned.

3. An opportunity must be provided for each person to express in words the change which has taken place in his feelings toward a certain person or situation. This will help him recognize and understand the attitudinal change which has taken place within him.

Do I become envious or jealous when one of my fellow-workers receives a single honor or award? Can I truthfully thrill with his success and feel I have played a small part in his accomplishment? Jealousy or envy is a warning signal that the interpersonal relationship is not healthy. In a healthy brotherhood there is no need for rivalry nor competition, for competition is with self not with others.

Within each of us there is a love stream and a hate stream. Emotional energy can flow down either stream, depending upon the confidence one has in self and others or the fears he has of self and others. Magoun states, "Confidence will result in cooperative behavior. Fear will result in an attempt at self-protection either by fighting, giving in, or running away . . ." (F.

Alexander Magoun, **Love and Marriage** [New York: Harper & Row, 1956], rev. ed., 309.]

Does my emotional maturity permit others to differ from me? Will I accept and understand them in their differences? If the answer is "yes," it is quite apparent that the "I" is paying the price of understanding and learning how his brother feels toward himself and the world about him. It is learning to accept with understanding his fears, apprehensions, goals, failures, and successes. Until the "I" is emotionally mature and motivated to do this, brotherhood will be only a name without feeling, and misunderstandings and unresolved differences will always exist. The result will be merely an aggregate number of individuals going their own respective ways.

The Savior, tuned in with the woman taken in adultery, gave her a vision of hope and a goal for the future. He neither condemned nor upheld the woman in her mistake, but accepted her as a person of worth and created a relationship that made it possible for her to look at herself and her actions with objectivity. Through his giving of himself, the woman was able to perceive and accept herself.

The above experience indicates that we should:

1. Take time to get acquainted with the other fellow—walk in his shoes and learn to appreciate his inner feelings by getting acquainted with him at work, in the home, and socially. The other fellow believes that his ideas and thoughts are consistent and good. If this were not so, he would not retain them.

2. Try walking the second mile with your brother and do whatever is possible to alleviate his personal problems, his concerns, and anxieties.

3. When a difference arises with your brother, be sure that in coping with the situation you attack the problem instead of his personality.

How effective is my communication? Communication is the basic tool used for the improvement of brotherhood relationships. If we see the trustworthiness and integrity of the communicant, our communication becomes meaningful and forthcoming because we are accepted. When we judge others, our communication often breaks down because the "I" predominates the "we." The stronger the "I" feels about a subject or an idea (i.e., politics, religion, etc), the greater is his challenge to understand and be understood.

Unless the "I" listens, there is no real communication. Without the "we" in communica-

tion, there is only an exchange of meaningless words, for communication is a two-way process wherein one listens creatively as well as speaking to be understood. A one-way communication does not fulfill the requirements of brotherhood because a person is too occupied in putting across his own ideas and denying his brother his chance for emphatic self-expression. Remember, when there is no communication, personal relations have broken down. A conflict exists between the sender and the receiver wherein either or both need help to remove the obstacles of defensive self-justification.

Some people listen but do not hear. They seldom take time to stop to listen to the implication of what is being said. What do my brother's words imply? To understand our brother, we must find the message beyond the spoken words.

Summary

The success of a brotherhood centers within the individual. If he is immature and hides like an ostrich behind a protective cloak of unreality, he will deny that problems and misunderstandings exist within the brotherhood. Somehow he will shut reality out of his mind and to live with himself he will fortify the "I" with defense mechanisms which really do not hide his weaknesses but unwittingly make them more obvious to others. Thus, he retires more and more into a false seclusion with his own inadequacies.

If he is emotionally mature and devoid of excessive defense mechanisms, he will face whatever problems may exist and attempt to find a suitable solution for them. He will learn to live with his brothers even though they may differ in opinion. Without losing his emotional composure, he will accept and understandingly tolerate unsolved difficulties and differences which may exist among them. In this way he has subjected the love of the "I" by acquiring a consciousness of the greater possibilities for personality expansion in the brotherhood of the "we." In paraphrasing a statement of the Savior, we could say, "To save the "I" he must first learn to lose it in the greater love of the "we."

Essentially when one has been accepted into brotherhood, he has learned to know himself. He perceives a fresh approach to himself and others and, viewing himself objectively, he stands stripped of all dishonesty. In this clarity of vision, he achieves communication from soul to soul. It is the only way to peace and contentment and to the full realization of one's potential manhood.

through the heart of a student

Gordon O. Hill
Burley Seminary Principal



A crisp spring morning. Sun squinting through hazy leaves behind an office window. Funny freckles playing tag on a glass desk top. An office clock reading 6:40. Twenty young voices drifting through the seminary building. "We have learned of thy ways from our childhood. Oh, help us, our Father above, to be true to the bonds of our brotherhood. . . ." Practicing for seminary graduation. Some missing breakfast. A student leader listening for harmony. A teacher's wife at the piano offering a suggestion now and then. Harmony. Balance. Memories.

Twenty minutes later. Working on reports. A shy red-haired high school junior stands in the open doorway. Her skirt a little short. Parents aloof from the Church. "I wonder—I thought maybe you'd be here. Could I talk to you for a minute about seminary next year? I don't think I want to take it." Paper work waits as hearts communicate. Ten minutes to eight. "Thanks for talking to me. I told my friend if I talked to you I'd probably end up taking it. I'll see you in the fall."

"I thought you'd be here." How many **other** mornings? Afraid to come in but knowing the teacher would be there early enough when the right day came. Always there.

Nine-fifteen p.m. Putting finishing touches on tomorrow's worksheet. Black outside. A pair of headlights through the lighted window. Husky young voices. Laughter. Water from the lawn sprinkler splashes noisily against the office window. Peering into the night two broad grins. A friendly wave. An invitation. Two high school juniors jostle inside. Half-embarrassed. One in Levi cutoffs and no shoes. The

other with a smudge of dirt on his forehead. "Hi! We just finished waxing Dad's car for the prom. Thought we'd come over and give you a bad time." More chuckles. "My folks think I'd be a good seminary teacher. What d'you think? How much do seminary teachers make anyway?" The dirt smudge speaks, "You know, I wasn't gonna take seminary next year, but I think it'd be too funny not having a seminary class. I'd really miss it." More talk. A girlish giggle and two pretty heads peeking around the doorway. "Hey, man, look who's here! Where you been?" Two fashionably dressed senior girls in unison, "The senior banquet." More talk, laughter, jibes. quips. Finally it's 10:30. "I think it's time you kids headed for home." "Yeah," my folks'll kill me." "See you all tomorrow."

Home again. "Hi." "Get much done?" "No, not much." "Why not?" "Oh, Bill and Jerry came by." "Did Gwen and Terri show up?" "Yes, they dropped in, too." "I thought so. They came by here and wanted to know if you were at the seminary." "Oh well, I guess I can finish up in the morning!"

President McKay has said that there is no road to heaven that does not lead through the heart of man. Perhaps a true parallel for

seminary and institute teachers would be that there is no road to success in the Department that does not lead through the heart of a student. Loyalty and dedication to the system are synonymous with loyalty and dedication to the student. When rapport with the student is right, a desirable relationship with the Department seems to emerge naturally. Unwise is the teacher who jealously guards his time and privacy by closing his office door during preparation hours, lunch hours, and out-of-school hours. Similarly teachers who feel such little dedication to their students and the Department that they rarely spend a full 40-hour week at the seminary or institute will very likely miss the only **real** opportunity they have to cement their relationship with the Department.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, . . .

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good **they shall in nowise lose their reward.** (D&C 58:27-28.)

The good cause that we ought to be anxiously engaged in must center in the lives of our students. Although Department reports, record keeping, lesson presentation, and public image are indispensable, they are **not** our primary responsibilities. Only when these become secondary to the boy or girl who needs help will we receive the reward we seek. In other words, when enough students find their teacher regularly available; see him at their pep assemblies, games, track meets, wrestling matches, drill team tryouts, proms, and plays; and are made to feel welcome at his home by a gracious wife, will they automatically seem to register for seminary classes. Then, as if to aid those who seek some particular Department image, percentages go up, success is evident, and the Department relationship hoped for becomes a reality. Little or no deliberate strategy has been employed by the teacher to impress his coordinator or Department representative. Simply a gospel promise has been fulfilled.

The law of the sower and the reaper is seldom more evident than in a teacher's **dedication** and **loyalty** to his assignment in the Department. Wise counsel was given to a group of new seminary teachers in a preschool convention a few years ago by a speaker who was a teacher himself. "Brethren," he counseled, "the worst thing that you can do is to try to work a part-time job along with your seminary teaching. Every teacher that I have seen fail has worked on the side. Don't do it! It isn't worth it!"

Since then I have come to understand why his advice is so crucial to success in the seminary and institute programs.

Visualize the teacher who must hurry his students out of the building within 15 or 20 minutes after school closes because he has a part-time job. Or picture the teacher who works a late night shift and sleeps late in the morning, arriving at seminary to find his students restlessly milling around the building. All enter with a spirit of dissatisfaction brewing. The teacher feels defensive as he struggles with his inner division of loyalty. This defensiveness is subconsciously transferred to his lesson presentation and to his observable personality. As time goes on his students become alienated from him and the success he hoped for escapes. "There is no road to success in the Department that does not lead through the heart of a student!"

When the seminary or institute building is regularly locked up soon after classes dismiss, the teacher is being grossly disloyal to his students and to the Department. Consider, for example, the boy who wrestles each afternoon. He may not finish until an hour or more has elapsed from the last bell of the day. If his teacher works or, simply through disinterest, leaves early each day this may occur: The boy showers but seems a little quiet. He faces a decision and needs someone with a listening ear. He leaves school and sees the seminary building. He moves slowly up the walk, tries the door, and finds it locked. Leaning forward, he presses his face against the glass, cups his hands over his eyes, hopes to see a friendly face inside. No one there. A boy needs a teacher, but he has a shoe salesman instead. He turns, shrugs, and walks away.

Now rewrite the scene. The same boy opens the door and sees a teacher. "Hey, Brother Evans, how about a game of Ping-Pong?" "You bet, Paul. I'd be glad to beat you!" After several games and plenty of small talk, Paul reveals why he came. "Brother Evans, I gotta make a decision 'n maybe you could help. Okay?" "Sure, Paul. I'd like to help if I can. Come in and sit down." When Paul is comfortably seated in an office that is clean and orderly with a friendly, inviting atmosphere, he begins, "Well, it's like this: Some of the guys are planning this party tonight. You know, with beer, 'n girls, 'n stuff, and they invited me to come, and . . ." And so it goes. Not just one day, but several times every day, wherever dedicated teachers serve. Who can compare a

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Let's catch the school spirit

Alfred L. Pace, III
Bountiful Seminary Teacher

THE dilemma was most perplexing! How could the girls attend their early-morning seminary classes when the high school teachers required them to attend practice sessions or be expelled from the drill team? To attend one meant absence from the other.

Such a conflict could be the cause of serious misunderstanding between high school and local seminary teachers or could provide an opportunity for cementing relationships between the two institutions. The district coordinator saw great possibilities in the latter.

With deep insight concerning human understanding and a calm assurance that the Lord would guide him in the discharge of his obligation, he approached the high school principal with positive humility. He talked **with** not **to** the high school authority and presented the problem rather than the solution, for the solution to the common crisis had to be reached together.

He talked as little as possible yet said enough to be completely understood, watching for key places in the conversation where mutual cooperation could be attained. He acknowledged that the parents of the girls wanted their daughters to participate in the school program, but, too, they desired their girls to receive the religious training so vital to their lives.

The principal inquired what teachers on his staff were involved and stated that he would contact them personally and together consider the problem. The two men parted with a firm handshake, and the principal graciously thanked the district coordinator and promised to report the decision as soon as the problem was resolved.

A few days later the principal telephoned and reported that the drill sessions had been changed to another time equally as advantageous to the school. The girls could now participate in early-morning seminary as well as the drill team.

In this brief episode the district coordinator fulfilled one of the aspects of his important work—he clearly made it known that seminary personnel are avid supporters of the total process of education for their students. He had promulgated a principle and purpose of the

Department—to encourage and cooperate with the youth of the Church in the advancement of their full educational program.

Such complete understanding and mutual cooperation with secular school teachers and officials are vital to the continued success of the Church weekday religious education program. Since both institutions serve the same young people, our purpose is to complement school activities by reaching a facet in the lives of students which secular schools cannot reach because of different emphasis.

Problems Between Institutions

Some secular school teachers are inclined to think of programs of religious education as "below par" and out of harmony with the modern educative process. They think we are competing with them and intruding on an otherwise respectable profession. In short, they often regard religious education as only a side issue—obsolete, irrational, and somewhat indefensible.

Unfortunately some teachers of religion also withdraw into an "ivory tower" where they operate in smug isolation on the assumption that theirs is **the** respectable and complete program. Their great emphasis and enthusiasm for our program, therefore, tend to undermine the educational process so essential to all students.

Such attitudes of both secular and religious teachers certainly threaten the success of religious education and, more particularly, are detrimental to the well-being of students. A secular school teacher may have great influence in the lives of some students to the extent that he can convince them to drop religious education altogether. On the other hand, some well-meaning personnel within our own ranks, without intention or full awareness, may cause students to concentrate on religious education programs to the neglect of important school studies and activities.

Reasons for Good Relationships

Seminary and institute teachers daily face the challenge of establishing a desirable rapport and relationship with secular personnel because:

1. The school system makes our enrollment a possibility and reality; therefore, they need assurance that their trust is merited



and worthwhile. (We also need the assurance that a potential enrollment will always be available.)

2. School personnel will not plan nor conduct programs which interfere with ours if they know of the importance of our system.
3. Students are with secular school teachers upwards of five to six times a day longer than they are with us. We must not cause feelings in other colleagues of education which may, in turn, affect the lives of our students.
4. The Church has been established for the benefit of the whole man, and secular schools play a great role in accomplishing this purpose. We must help them do what

they are better equipped and experienced than we to do.

5. Good institutional relationships are good for students because conflicts are detrimental. We cannot effectively teach true love of God and universal brotherhood of man to young people if there is animosity between the two institutions that most affect their lives during the course of a school day. We are under a greater obligation than secular school personnel to introduce and/or maintain a working relationship, for such is our message.

But how can institutional problems be resolved? How can professional rapport be established between Department employees and secular education personnel?

Take Inventory

We need, first of all, to take inventory of our own feelings regarding our relationships to secular school personnel and their program. Are we bias toward their programs? Do we see our activities as the prime motivating factor in the lives of students—isolated from the need of secular assistance? Are we as interested in programs of the school as we expect them to be interested in ours? Have we extended ourselves to form the cordial working relationship we so much need and desire? Are we the easiest people with whom to work ourselves?

With prayerful hearts our first obligation as members of the team of professional educators is to put our own "houses in order." We need to seek and attain the professional status of the positions the Department has hired us to fill. When we have corrected our own erroneous attitudes, we then have won half the battle of cementing the relationships between us and the school.

Be Professional

We should then approach the secular personnel in a professional manner—making, not just taking, opportunities to contact them. We should openly present our programs, activities, and policies to those who are in positions to appreciate and accept them for the secular school at large. Usually we can do more by contacting the school administration than by meeting with individual teachers, for we are an institution working with an institution. Contacts with teachers can be more casual and less formal.

In our professional world of cramped-time schedules, men of authority appreciate and expect a direct approach from us. If we want them to know our program, we must set up an appointment with them and then present our program in a brief, forthright manner. We should tell them who we are, what we are, and why we are. Men have tendencies to fight what they do not understand; however, when they realize the things we stand for, they will be more apt to work with us than against us.

We must speak of secular teachers, principals, and other personnel with respect and dignity everywhere. They are our colleagues in the educational process and have the interests of our youth at heart. Any criticism or fault-finding we may indulge in will eventually fall with retribution on our own programs. When they become aware of our respect for them, most generally they will also become aware of their respect for us.

Catch the School Spirit

The people most interested in us are the people in whom we ourselves are most interested. Catch the spirit of the school and participate from the sidelines. Let students and school personnel know that we are their ardent supporters. On one occasion a seminary instructor attended a basketball game and the entire pep club, including nonmembers, stood up to voice their approval of his presence. The school personnel immediately became aware that this brother was giving more support to their program than many from their own ranks. He was interested in them, and now they were interested in him.

Interest should not be limited to the school athletic program. We should attend other school activities—drama, concerts, speech festivals, graduations, etc.—as time allows so that other teachers will know that we accept and support them. We should, however, attend only as interested spectators from the community, not as part of the school faculty unless special provisions have been made with our Department.

We must support community projects and organizations where we may mingle and become well acquainted with school personnel. We need to contact people outside of our formal role as educators. When we work with them on common projects and goals, we can break down much of the resistance caused by activities and programs which to some appear to be divergent.

Extend Yourself

Many times as religious education personnel we feel that we are contributing to wholesome relationships with the school if we simply stay out of the way and mind our own business. Such an attitude may not hinder our relationships to excess, but it surely will never strengthen them. Our services should always be available for the advancement of school policies and programs. ". . . Seminary principals and teachers should always be willing to assist the school with time and talent, and should evidence a spirit of cooperation." (**Manual of Instructions for Released-time Seminaries, 1965, 32.**)

Teach Your Own Subject

No one is better qualified to teach the restored gospel than we who are involved in the high school programs. On the other hand, we are not generally as qualified to teach secular subjects as secular school teachers. We should teach that which our Department assigns and stay out of the realms of secular subjects except as they relate to continuity in our lesson mate-

rials. Should conflicting doctrines arise, we should teach what is known, avoid the mysteries, and bide our time until the Lord reveals the unknown. Academic feuds can arise between teachers of our two institutions, but we should not be a party to starting or promulgating them. Many times we may create positive relationships between ourselves and the personnel of the secular school by simply avoiding or destroying the negative.

Cement Rather Than Merge

While we are to engage in practices that will establish desirable rapport between the Department employees and the secular education personnel, under no circumstances are we to **merge** with them. We are to participate with them in the educative processes—such participation is regulated not only by the Constitution of the United States but also by our Department manual of instructions. We must familiarize ourselves with these important guidelines and stay within the bounds they govern, for in some of our communities we have lost or endangered our seminary program because we tried to merge rather than cement.

We need the secular schools and they need us. Let's use some cement!

ON CIVIC..... Continued from page 11

way. But again we must look at the gap between the dream and the deed. Stresses and strains develop. We value individualism but fear personal individuality. We value personal initiative but are given to "chasing the band wagon." We value individual responsibility but insist upon social conformity. Self-determination, self-activity, and self-perfection aligned with the truths are the criteria of personal worth.

3. Equality

Equality is perhaps the fundamental American value.

In America, no one is degraded because he works, for everyone about him works also; nor is anyone humiliated by the notion of receiving pay, for the President of the United States also works for pay. He is paid for commanding, other men for obeying orders. In the United States, professions are more or less laborious, more or less profitable; but they are never either high or low; every honest calling is honorable. (Alexis de Tocqueville, **Democracy in America** (Cambridge, Massachusetts: Sever and Francis, 1864), 2:185-186.)

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RELATIONSHIPS.....Continued from page 5

I would not be an enemy to any living soul.

Knowing that the Redeemer of mankind has offered to the world the only plan that will fully develop us and make us happy here and hereafter, I feel it not only a duty but also a blessed privilege to disseminate the truth.

When we consider the many personalities within our classes, we must conclude that it is an awesome responsibility to establish a wholesome relationship with each of them effectively.

Dr. Asahel D. Woodruff has said:

A teacher is the architect of the most complicated, unpredictable, exasperating and valuable thing in all eternity—a growing immortal soul.

SCHOOL SPIRIT..... Continued from page 17

boy's life with a second paycheck?

Past experience seems to suggest that any time we place the student in a position of secondary importance we fail to be "true to the bonds of our brotherhood." As seminary and institute teachers, our very lives **must** bear testimony to the importance that we place upon this bond.

Perhaps one of the finest descriptions of proper student relationships came at a faculty meeting a few years ago. As a beginning teacher, my interest was accelerated when the speaker declared, "Brethren, seminary teachers are the **highest** paid men in the world!" Then with a chuckle he added, "And they even get some of it in cash." The bulk of our "pay" must always be so.

The teacher, then, who selfishly stifles close student relationships will be forever highly underpaid.



"LET'S STICK TO THE USUAL WAY OF COMBATING EVIL, HUH, CLYDE!"

UNDOUBTEDLY it is true that a lot of what we do does not matter much, but some of what we do matters a great deal. How we relate as an adviser to student leaders is in the latter category—it really does matter! Perhaps one of the most significant reasons it matters so much is that in that relationship we potentially affect the future and a host of Church, civic, and family relationships more than in **several** other settings. We deal with outstanding **selected** (or **elected**) young people who will also lead and advise others in years to come. What we do and how we do it affect not only a handful of young people but indirectly numbers that can increase in geometric progression as time passes.

Viktor E. Frankl, the German Jewish philosopher-psychologist who faced the threat of death for years in a Nazi death camp, found wisdom in Nietzsche's words: "He who has a **why** to live for can bear almost any **how**." (Viktor E. Frankl, **From Death-Camp to Existentialism** [Boston: Beacon Press, 1959]). This principle can be applied to our work as advisers. Once we understand the "why" of our student leader-adviser relationship, the "how" pretty well takes care of itself. We then have some basic principles to help guide all that we do in the relationship. Let us first turn to a brief consideration of the question, "Why serve as an

adviser to student leaders at all?" Here are two suggested answers to that question that have meaning:

1. Young people in their quest for understanding and independence need some adult experience and guidance to assist them. They need the reassurance that some significant adult really cares for and respects them as persons of worth.

2. Everyone seeks to develop and mature—to become self-actualized. This goal relates to some of the central purposes Deity has for us. Emerson said, "That is always best which gives me to myself." That real **self** is literally a spirit son or daughter of God the Father with the consequent divine potential. If we as advisers were really convinced that this concept were so, we would understand that people are always more important than programs. We would recognize that any Church-related program is merely a means to (the divine ends of) optimum maturation and self-actualization of each person. We may even behave differently as advisers because we know we are dealing with inherently significant individuals. We would understand more clearly the "why" of advisership.

In a most stimulating article that all could profitably read, Abraham H. Maslow developed

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advising student leaders



through informal research a description of a "self-actualized person." He described him as one who is making full use and exploitation of talents, capacities, and potential:

Such people seem to be fulfilling themselves and to be doing the best they are capable of doing. They are people who have developed or are developing to the full stature of which they are capable of. (Abraham H. Maslow, **The Self** [New York: Harper & Row, 1956], 162.)

A self-actualized individual achieves a happy, productive life—the kind of life we would wish for our children and for every Latter-day Saint. This concept of self-actualization has added dimensions of meaning when we place it in the context of the gospel. Since we are blessed with an assurance of our having a literal, spiritual, familial relationship to our Father in heaven, we understand that to mature to the full measure of our spiritual potential and talents is an exciting rather than a blasphemous belief, as some outside the Church would charge.

Now with these lofty concepts in mind that relate to the "why" of advisership, let's get down to something more concrete and practical that may apply to the "what" and "how" of advisership. Here are some sample comments that are instructive to me about advisers' relationships with students: "He treats us just like primary kids." "We're really only a rubber stamp for the 'establishment'; we don't make any real decisions." "Our positions don't really mean much. He (the adviser) does everything anyway." "I don't think he trusts us." "If there's some work to do that doesn't require thinking, he's all in favor of our doing it."

On the other hand or opposite end of this continuum, one very effective young president of a university student group made this comment about his adviser, "He's great! He knows just where to draw the line. He's always there when we need him, but he lets us know that we have 'the ball'—and, sink or swim, it's 'our baby.' Even though it's scary, in ways it's good to know we can either succeed or fail and whichever way it goes it's our responsibility. Working with the student council this year has been the greatest experience of my life!" This young man knew that he wasn't merely "shadow boxing" in his position; he wasn't just a puppet-like response to an "omniscient" adviser. Student leaders were in this experience "for real" and rose to the occasion. When students know this, they are more prone to actualize their potential and develop genuinely.

Somehow to me it seems that the right to fail

is an important ingredient to proper development. In many ways it is central to the gospel plan. Wasn't the proposal to see that "not even one" would be lost (or fail) rejected in pre-mortal times? Occasionally as advisers, we act as though we voted for the plan that only mustered one-third of the ballots cast. Some of us get ego-involved to the extent that we can't allow students nearly full leadership responsibility for fear that they will not succeed, and any failure would reflect negatively on us or the institution. Allowing free agency is frightening in ways yet a most vital ingredient for achieving the ultimate in development. Can we allow others freedom to be and, consequently, to become?

If we analyze the experiences in our lives when we have really developed, in all probability they would be when we knew we were on our own to apply whatever principles or knowledge we knew or could glean from others. We grew when we knew that success or failure rested squarely in our hands. The same can happen to students whom we advise. We should be content to play the role of a coach who, during the game, lets the plays be called and the ball carried by the quarterback (That's even hard for some coaches!). Correct principles can best be taught on the practice field or between quarters with real growth opportunity allowed during the game when things really matter. No quarterback wants to be a "rubber stamp."

The real test of **any** suggestion comes when we apply theories and principles to ourselves and determine what we would wish for our own children. I've tried this on myself with our half-dozen in mind. My conclusion is that if any one of them is ever elected or selected to serve as a student leader in seminary or institute, and you happen to be their adviser, I would hope that you would:

1. Communicate a genuine love and regard for his inherent individual worth—not only as our child—but that of a heavenly Father. He ought to know that consequent to his divine spiritual parentage, he is an important person who can and should love himself.

2. Emphasize the value of freedom and free agency by the latitude you allow for decision-making. Let him have the experience of really testing his ideas in a relatively "free market" where some ideas and decisions succeed and some fail. He can often learn as much (if not more) from his failures—where they don't matter as much—as he can from success.

3. Finally, never let him feel that he is not individually responsible for his use of freedom

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the gospel, we must answer in a manner that will not cast doubt upon the integrity and desires of such teachers. At the same time we should guide these young people in the path of truth and show them the way to grasp firmly the "iron rod."

Thirdly, seminary and institute programs have the great responsibility of helping to train leaders, dedicated missionaries, and future parents. We must willingly and enthusiastically accept our responsibility as we realize the important role which we play in building the kingdom of God upon the earth.

The fourth responsibility necessary to make our program completely successful is to get young people excited about their home, family, and parental leadership.

The following may help in indicating our supportive relationship to the above-mentioned leaders, teachers, and parents.

1. Seminary and institute are a part of the Lord's plan of religious education, and we must become more professional so as to make these the finest educational experiences of high school and college years. Thus we will do our part in attracting more young people and training youth leadership for wards, stakes, and missions.

2. We must create a spiritual environment in which our students will gain testimonies or build upon the ones they already have of the gospel of Jesus Christ in order that they will help in building more spiritual power in their wards.

3. We should help our young men get the vision of their calling in the Aaronic Priesthood and help them realize the oath and covenant of the priesthood which they have or will receive. We should encourage them in their priesthood activities. In like manner we must assist both young men and young ladies in securing an understanding of their responsibilities to help make each auxiliary organization in which they are involved more powerful in their lives and in the lives of their friends.

We should unite our strength as seminary or institute faculty with the strength of our student body in supporting the complete Church program, "Let's buy the whole package."

If we will watch and guide the program, we have a splendid opportunity to carefully support ward organizations by influencing young people to fill their assignments promptly and properly. Already it has become a tradition in the Church that when a stake president calls a youth extem-

poraneously in stake conference that he or she will deliver a powerful message as a result of daily religious training.

We can help mission presidents by furnishing better prepared and trained missionaries because they have graduated from four years of seminary and taken institute classes.

4. The oft-repeated phrase of President McKay, "Every member of the Church a missionary," extends to us the opportunity to inspire our students to literally practice this principle by living the gospel of Jesus Christ every day so completely that their high school friends will seek to find and know what they have. Thus they will become a great force in the fellowship and missionary efforts of their ward and stake.

Not only should they live exemplary lives, but we can help train them so they can answer the questions about the gospel and defend the Church when necessary.

5. In our daily teaching we should bear witness of the divine mission of Jesus Christ and we must also create in the hearts of our students a love, respect, appreciation, and confidence in and for their bishop, his counselors, and other ward, stake, and Church leaders.

It would surely strengthen our program if we would in many ways and on many occasions let the stake and ward officers and teachers know how much we appreciate them. For example, when a young man or young lady bears testimony in seminary class concerning the help they have received from a priesthood leader or an auxiliary teacher, it would be a splendid opportunity to write a letter to this individual telling him of the influence he has had upon a boy or girl. In one way or another hardly a week passes without such an experience.

6. We can be more orthodox and careful in teaching the gospel of Jesus Christ. In the words of Elder Theodore M. Burton, Assistant to the Quorum of the Twelve, "We must not teach people so they can understand us, but we must teach people so they cannot misunderstand us."

When I was interviewed by President Joseph Fielding Smith before the Department accepted me as a seminary teacher, he said to me so very emphatically, "Remember, Brother Tolman, if you cannot explain a doctrine or answer a question from the revealed word of God or the statements of the latter-day prophets, then tell your students that you do not know the answer." This has been a guide to me and I commend it to every seminary and institute teacher.

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one phone call

DeVaughn C. Petersen
San Bernardino
Institute Director

IT was another one of those evenings that I spent some time on the telephone contacting students who had registered on campus but who had not yet walked over to the institute to become involved in class. Some had not come because they didn't know the building was in existence or because they didn't want to become involved. Some just needed a word of encouragement. Anyway, my evening on the telephone was the beginning of an unusual experience.

I picked up the receiver and dialed the number of a young man I did not know. Later I learned that the number was unlisted, and I still wonder how I happened to obtain it.

I waited as the phone rang and a lady answered.

"Hello."

"Hello, is Jon there?"

Just a minute, please."

"Hello."

"Hello, Jon?"

"Yes."

"This is Brother Petersen from the institute of religion. Are you still enrolled at our college?"

"Yes, I am."

After a short and I suppose trivial conversation, an appointment was made with him to come in and talk with me.

The next day I met Jon, and I was very much impressed with this bright young man who was well dressed and congenial in his conversation. The Spirit seemed to bear witness that here was a choice son of our Father in heaven.

He was pleased with the building and with

the fact that the Church had constructed such an institution. He became aware almost immediately of the fine atmosphere that was prevalent in the institute.

I informed him about the classes offered for those who were interested in learning more of the gospel. He was impressed and wanted to sit in on a couple of classes. I have never had a student spend as much time in study of the material presented in class as he.

As the weeks went by, we became close friends, and in our conversations I found that he had been baptized when he was 12 but hadn't received the priesthood, that his father was a convert but also hadn't received the priesthood. In fact, they hadn't been to Church or been active for years.

Then the gospel began to become very impressive to Jon, and he wanted some confirmation within himself that it was true. So he prayed about it. Then he came in one day really excited and, knowing that I would be overjoyed, announced that he knew that Joseph Smith was a prophet and that the gospel was true. He had had a very real experience which came in answer to his prayers. The swelling of emotion and the feeling of love brought tears to my eyes, and he knew how I felt regarding the testimony he had received.

Next week an appointment was made with his bishop, and within a couple of weeks he received the Aaronic Priesthood. His father also was becoming active and received the Aaronic Priesthood the same day.

School ended that spring and Jon went to Oregon to work for the summer. During the time there he pondered the idea of a mission. He felt unprepared but still wanted to serve

his Father in heaven. His bishop must have felt inspired, because he made a phone call to Jon and told him that he felt he should go on a mission. So plans were set in motion for this great experience.

It wasn't long after the fall semester started that he excitedly came to the institute with his mission call. He had been called to serve the Lord in the Chilean Mission. Another feeling of joy swelled within me, for I was happy to see the development within this young man. This development seemed to grow as a trip to general conference and also a trip to the temple brought a deeper awareness of the significance of the gospel to him.

As he left to enter the mission home, Bill, his best friend, became a member of the Church. Just a day before Jon flew to Chile he witnessed his parents being sealed and then he and his brother were sealed to them as a family unit.

It has been just a year since the beginning of this experience and all these events occurred. Jon's words still linger in my ears when, as he left, he said, "Just think, Brother Petersen, one phone call has changed the lives of a number of people. Thank you for calling me."

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and free agency. Apparently some are willing to take personal credit for any success experience and assign the responsibility for failure to advisers, parents, the establishment, or a "sick" society. It would be helpful if my son or daughter knew that if he failed or perished, he " . . . perished unto himself; . . . for behold, ye are free; (Helaman 14:30.)

In conclusion, when thinking of adviser-student, administrator-staff, leader-follower relationships, we would perhaps do well to keep in mind (maybe even post on charts in conspicuous places) two great leadership reminders that allow for personal growth on the part of those advised or led:

" . . . IT IS THE NATURE AND DISPOSITION OF ALMOST ALL MEN, AS SOON AS THEY GET A LITTLE AUTHORITY, AS THEY SUPPOSE, THEY WILL IMMEDIATELY BEGIN TO EXERCISE UNRIGHTEOUS DOMINION."

D&C 121:39

. . . .TEACH THEM CORRECT PRINCIPLES AND LET THEM GOVERN THEMSELVES.

J. Smith

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Such an expression is an overstatement, but nonetheless equality is one of the values by which we should want to live.

4. Human Perfectability

To be basically hopeful because the future counts and some of the past can be forgotten, even rejected, is definitely cherished by all of us. We have noted the vernacular "forward looking," "on the go," and "upward mobile" as being equated with success. Anyone can get to the "top" if he tries hard enough, and everyone has an obligation to try hard enough. Respectability, thrift, and hard work are marks of common decency.

Despite the stresses and strains, these are our sacred values: democracy, individualism, equality, and human perfectability. These are the values that all of us cherish and want our children to cherish—at least we feel that we and they ought to cherish them. It is to these values that we appeal when we wish to legitimize significant action in this great republic of ours.

In a sense we stand in relation to these sacred values as we do to the Ten Commandments—at the moment when we may be departing from them most directly, we maintain that we are supporting them most firmly. This happens in governmental administration when the struggle for power overshadows the ethics of proven and long-standing morals. It need not be on this large a scale. It can happen to well-meaning individuals—you and me. A case in point is the fact that even though members of the Church, knowing well our deep American heritage, have been advised to be actively engaged in community, civic, and political service, results have been largely lip service. In too many LDS communities civic and political service has been abandoned by the good Latter-day Saints and taken over by people who do not represent us or the basic beliefs we hold sacred. Let's take a good look at our community's governmental structures. Who are our elected officials to the legislature, to the city council, to the county commissioner's post, to the school boards? Are they truly representatives of our ideals? What did we do to elect them? Were we actively engaged in the campaign? Did we vote? Were we interested enough to go down and listen to their propositions when rallies were being announced and held? Did we write letters to them once they were in office to voice opinions on vital issues? Let's take a look at the leadership of our chambers of commerce, of our J.C.'s, the Lion's Club, Rotary, Kiwanis,

American Legion, PTA organizations, and any other civic or service organization that has direct influence in our lives. It is obvious that many fine and responsible people, both members and nonmembers, occupy these positions. Could it also be true that in many cases second-rate citizens whose morals are in question are in these positions? And could it be that we do nothing to change this situation? Are we so wrapped up in our professional responsibilities and activities that we do not take time to vote or become involved? Is it because of our apathy toward community relationships and passive activity that our great American values are becoming unbalanced?

There seems to be a dichotomy here that needs an adjustment. We can teach patriotism and the benefits of community service along with the gospel in the classroom. If, however, we as leaders and representatives of the Church and of Americanism are not willing to take the time to get involved and to be seen participating in the community, then we fail to a degree in teaching our young people the true concepts of citizenship.

The Department has always urged all employees to take an active part in the selection of good men and women to public office. Caution should be used in reference to the support of political parties, candidates, or issues while in a classroom, and certainly one must use diplomacy, because of our position, in regard to expounding on issues in certain circumstances. People can easily be offended in the heat of campaign or controversy, and teachers should never indulge themselves in name calling or other disparaging tactics unbecoming to them as individuals or their profession. We are presently facing a political year. A good deal of political activity is going to surround us. Our leadership and activity relative to choosing top men for these offices are moral responsibilities. Can we get excited about choosing men who represent basic moral-sacred values?

There are numerous other ways to be identified as a civic-minded, community-active individual:

1. Educators can do much good and render valuable service in assisting with civic improvement projects in the town or city in which they live.
2. Whenever the local government invites the community to a public hearing on an important matter, the men of our background and interests should be present.
3. Many of us can make significant contribu-

tions to the development of cultural activities in the community. We can lend support and stimulus to the projects in the fields of music, art, literature, and speech.

4. We can help establish a positive rapport by seeking as fine a home as we can afford in the finest area in the town. We should be very considerate and keep our acquired home in top shape. We should have it adorned with flowers and shrubs. The lawns should be neatly trimmed. It does not have to be luxurious, but it certainly should be neat and clean in keeping with our position.
5. We should pay our bills promptly and keep our promises.
6. It is well to have and display an attitude of permanency in the community in which we live. We should be interested in the people by learning their names and knowing the positions they hold.
7. The nature of our assignment would call us to be enthusiastic about our work. We should maintain a studious attitude. A teacher is never through learning.

The late Cecil B. DeMille often started or ended his great movies with an earthquake or a hurricane to burn a lasting impression on all those who watched the scenes of the drama unfold. Should we do less in our discussion about citizenship? Can we afford to be passive in any phase of activity affecting the future of this great land? A lasting, burning imprint perhaps would reemphasize the fact that this is Zion. This is God's land of liberty and has been to all his people who sought after these freedoms since the beginning of this earth. It was here that the gospel of Jesus Christ was first introduced to Adam. It was here that the gospel was restored in the last dispensation of time.

One great patriotic American is the late J. Reuben Clark, Jr. He reminded us often in his work that the Lord approved our Constitution and has not given approval such as this to any other government in the world. He continues by saying, "So far as I can see, the Constitution of the United States, as of 1833, was His plan of government, reserving and guaranteeing those great rights which you can enjoy if you are going to remain free, if you are going to worship as you wish, and if you are going to be a free people. (President J. Reuben Clark, Jr., **Our Political Blessings**, BYU, Speeches of the Year, Tuesday, May 21, 1957.)

CORREction

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District Coordinator
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FEW individuals are quoted and misquoted as frequently as the teacher of religion who is considered by many to be a dominant spokesman for the Church both in doctrine and practice. Such sacred trust places solemn responsibilities upon the teacher.

In the various areas of Church history, numerous books have been written and stories or experiences recorded. While much of the available information is reliable, some is not. The teacher who uses sources with little or no discrimination may find himself perpetuating myth or building faith on a false foundation. The teacher's task is to separate the wheat from the chaff. He finds it wisdom and sound practice to be accurate in his scholarship and to teach only those stories about which he is certain. He should be cautious not to embellish lessons with sensational, questionable, or hearsay-type information.

The following article considers a typical myth or fable which has had widespread acceptance in the Church.

Familiar to skiers and tourists alike is the picturesque Little Cottonwood Canyon which enters the Salt Lake Valley at a point approximately 20 miles south and east from Temple Square in downtown Salt Lake City. The mouth of the canyon has come to be known in recent years at a gateway to the renown Alta Ski Resort and is also the site of a large underground complex of storage vaults cut out of solid granite walls which houses microfilmed genealogical and Church records of The Church of Jesus Christ of Latter-day Saints.

As the casual observer enters the canyon, he is confronted with evidence of previous activities and historical events which occurred in former years. Just a few feet from the highway in open view are several huge granite boulders clearly exhibiting the marks of quarrymen who worked nearly a century ago. Here at the canyon's entrance Brigham Young and

other early Church leaders found massive quantities of good quality gray granite in the walls of the canyon and also in large boulders, some of which weighed many tons, which had broken loose from the canyon walls. The granite was suitable for building, and from the quarry established on this site came the granite used in constructing the imposing Salt Lake Temple, Church Office Building, Assembly Hall on Temple Square, Utah State Capitol Building, and many other local structures and foundations.

Work in the quarry commenced in 1860 under the direction of James C. Livingston who had been appointed by President Young to supervise the work. The stone was hauled from the quarry to the building site by ox team, some single stones requiring as many as four yokes of oxen for transportation on heavy wagons. The trip from the quarry to the building site and back took from three to four days. An attempt was made in 1865 to build a canal through which the massive stones might be floated on barges to a center near the building site. Though partially used, the canal was never entirely completed due to the coming of the railroad. As early as 1868 a roadbed for the railroad was laid, and a branch line was located in Salt Lake City shortly after the railroad was established in Ogden. By 1872 rails connected the temple site with the quarry in Little Cottonwood Canyon and provided a means for transporting stone by rail.

Recently some controversy has arisen regarding the operation of the early quarry and the method employed for splitting the huge boulders to practical size. A doubtful version of the quarrying process has been popularized throughout the Church and, though never documented, seems to be the product of a verbal tradition which has emerged to the fore as the accepted method of splitting the stone. Well-meaning missionaries, teachers, and members have promulgated the tale, and such recountings are

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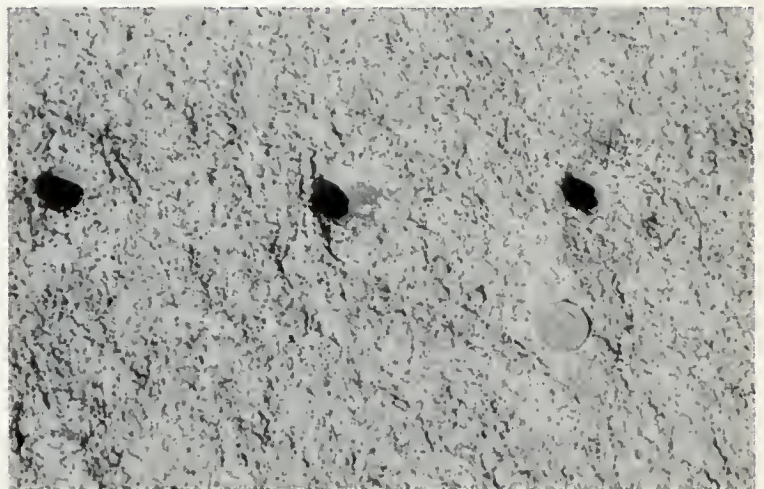
of a fable



A huge granite boulder (*above*) located just a few feet from the highway at the mouth of Little Cottonwood Canyon, showing the series of holes drilled by the quarrymen in the process of splitting the boulder into two sections.

Mr. William D. Kuhre (*right*), age 95, the last known survivor of the workmen who worked in the quarry during the building of the Salt Lake Temple.

The top of a granite boulder (*below*) clearly showing the holes drilled by quarrymen nearly a century ago. These holes are some six to eight inches apart, nearly three-quarters of an inch in diameter, and four to six inches deep. A half dollar may be seen in the center of the picture to indicate relative size.



even contained in print. This oral tradition is well stated in the following:

It was almost an insurmountable task to hew the giant blocks of granite from the quarry and transport them to temple block. With hammers, chisels, and explosives, men hewed the stones from the heart of the mountain and fashioned them into the size and shape they desired. At times they would drill deep holes into the wall of granite, in perfect alignment. The autumn rains would fill these holes with water, which would freeze and thus break the stones in the desired patterns.

Into these holes they would drive wooden stakes, which would be kept wet until they expanded and assisted in breaking the rocks as the builders had planned. (E. Cecil McGavin, "Cathedral in the Desert," **Utah Magazine**, July 1947, 9:36.)

In the early days of construction, splitting stone at the quarry was a difficult task. One story has it that this was accomplished by drilling shallow holes in the rock along the line where the split was desired. Dry wooden pegs were then driven into these holes. The pegs were then soaked with water and the resulting expansion split the rock. However, conventional methods of quarrying were used in the major portion of the work. (Gordon B. Hinckley, "The Salt Lake Temple," **Utah Magazine**, July 1946, 8:22.)

Questions raised by this tradition are four-fold:

1. Was the stone obtained directly from the granite walls of the canyon or was it processed exclusively from the large boulders deposited on the canyon floor in early times by apparent glacial action?
2. Was the stone split by the freezing action of water deposited in the holes drilled by quarrymen?
3. Was the stone split by soaking wooden pegs which had been driven into the holes drilled by quarrymen?
4. Were explosives employed to split the stone during the project of securing granite for the temple?

Research in an effort to answer these queries resulted in three personal interviews and an actual investigation at the site of the old quarry.

Albert E. Burgon, a building contractor by trade and a gentleman considerably experienced in the use of granite for construction, described the process of stonecutting and related the story of his father, Willard C. Burgon, who

worked for some five years or more in finishing the stone at the temple site. When asked about his acquaintance with the account of freezing water or using wooden pegs for splitting stones, he made the following comments:

I first became aware of such a story some 10 years ago while listening to a guide on Temple Square. The story struck me funny and aroused suspicions concerning its truthfulness. After the tour I consulted with the guide as to the source of the information but received no satisfaction.

Soon after this experience I paid a visit to Bishop James A. Muir, who had worked for many years in the quarry, in an effort to verify my suspicions. Bishop Muir laughed at the idea and was very positive it was not a fact. He stated you could drill a hole as big as a post hole in the granite and fill it with water and it would not break it.

Mr. Burgon was very definite from his own experience in working with stone that such methods would be impractical and futile. (Albert E. Burgon, personal interview with author, August 8, 1958.)

George M. Muir, son of the late Bishop James A. Muir, spent the major part of his life quarrying granite and building with stone. He and his father operated a quarry in Little Cottonwood Canyon for commercial purposes after the temple was completed, and he helped quarry and prepare the granite used in constructing the Church Office Building and Utah State Capitol Building. He stated that he and his father had heard and discussed the subject controversy prior to his father's death, and both were convinced that no such process was ever involved in quarrying the stone. (In fact, his father was positive about the matter!) Based on years of experience, Mr. Muir's opinion was that cutting stone in such a manner would be impossible.

Bishop James A. Muir worked in the quarry from 1870 until completion of the temple in 1893. At the age of 11 he herded sheep for the quarrymen; later he worked as a tool nipper at the blacksmith shop and eventually became a quarryman. In an account related to his son, Bishop Muir provided a possible explanation for the origin of the freezing water myth. He claimed that an old Scotch quarryman boasted that he could split the stones by drilling holes and allowing water to freeze in them. His fellow quarrymen only laughed at the idea.

Respecting the use of wooden pegs, Mr. Muir felt that the version could have stemmed from the building of the toll gate. In the process of

construction, holes were drilled in granite boulders and then filled with wooden plugs with a screw and eye in each so that the builders could have something to which the chains of the gate might be attached.

Mr. Muir also stated that he was certain no explosives were used in splitting the boulders for construction of the temple; however, black powder was later used in the quarrying process. He claimed that no stone for the temple was taken from the granite walls of the canyon but, rather, all was extracted from the large boulders deposited at the mouth of the canyon. To his knowledge he and his father were the first to use stone from the canyon wall—some time after the completion of the temple. (George M. Muir, personal interview with author, August 9, 1958.)

William D. Kuhre worked in the quarry off and on from 1870 to 1881. His foster father was a quarryman and his foster mother cooked for the crew working in the quarry. Work at the quarry continued all year round, and he worked carrying drills and other tools from the blacksmith shop to the men in the quarry. Whenever he was not in school during those years, he was helping in the quarry.

Mr. Kuhre recalled that usually 20 to 50 men were employed in the project at the quarry. The men were paid in kind (flour, molasses, potatoes, squash, etc.) at first by the quorums of the priesthood in the temple district. At times they were paid by the local wards where they lived, and later their wages came from the Church tithing office. A boarding house constructed at Wasatch in the mouth of the canyon housed the workers involved in the project.

Concerning the splitting of stone by freezing water or soaking wooden pegs, Mr. Kuhre admitted hearing the story only recently but never knowing of it earlier. Such a process was never mentioned to him while working in the quarry, and he never observed such a practice during his work. He, therefore, had no reason to believe such a tale and personally considered it impossible. He had never heard of blasting powder being used at the quarry and was certain that no rock was taken out of the cliff wall for use in the temple. He had heard of some stone being taken from the canyon wall in later years for commercial purposes.

A personal visit to the site of the old quarry confirmed the testimonies of the interviews. Numerous stones may still be found today, many with holes which have contained water in wet and cold times of the year. None of the stones examined, however, contained any signs of

splitting. One example was a stone twelve feet long, six feet across, and six feet thick. Across the middle of the stone on the top and sides are found 16 holes drilled by quarrymen before concluding not to use the stone. The holes are eight inches apart, one inch in diameter, and four inches deep. Though exposed to the weather for many years, the stone shows no signs of splitting.

According to the witnesses of the men interviewed and substantial evidence at the quarry, the boulders were split as follows: Granite has three different grains which are readily recognizable by experienced stonecutters. If cut along or with the grain, a stone will cut or break off in a straight line—much as if it were cut or sawed straight through. Therefore, the quarrymen took a rock drill usually about one inch in diameter (sometimes larger), and one man held the drill while another hammered on it with a single jack or sledge hammer. The drill was round like a rod and slightly flared and sharpened on the end. After a hole was drilled some four or six inches in depth, others were added along the line of the proposed cut, spaced about eight inches apart.

After the holes were completed, the men put two slips into the hole and then placed a wedge between the two slips. (A slip was a piece of iron cut down the middle or a half-round iron rod.) The slips were tapered, and the large ends were put in the bottom of the hole. The wedge was then tightened by hitting it with a mash hammer or mallet. As the wedges were continually and evenly tightened in the holes along the line of breakage, the resulting pressure split the stone. Large stones weighing several tons were split in this same manner. Very doubtfully the stone was ever split by soaked wooden pegs or freezing water in the holes drilled by quarrymen. Doubtful also is the use of explosives in quarrying stone for the temple.

The granite was not obtained from the canyon walls but came from huge boulders deposited on the canyon floor which had been loosened from the massive granite walls of the canyon by elements of an earlier epic. These boulders often weighed many tons and were divided by hand tools into smaller stones, some of which often weighed several tons. From the quarry the stones were transported to the temple site where they were polished and chiseled into their present form.

The majestic Salt Lake Temple stands today as a tribute to the faith and dedication of its builders who did not build just an ordinary building but a house of God.

We have a responsibility to our students, their parents, ward and stake leaders, and General Authorities to teach with understanding in a simple, inspiring manner in order that we might build faith and testimony and strengthen the kingdom.

7. Under proper situations in the classroom, we have the opportunity to teach the complete Church program in support of priesthood correlation. For example:

a) We can teach the welfare program. What a blessing to a bishop if his ward members give complete support to this principle. We can strengthen the ward program by helping our students understand and live this principle.

b) What an opportunity we have to teach the law of tithing and fast offering as we meet these young people and explain these great principles and bear our testimonies to the divine blessings which follow obedience. This helps to build the program and follows the leadership counsel of the Church.

c) The same is true of family prayer and its effectiveness in the lives of children.

e) Young men in the classroom can become more effective home teachers if we will show them the way and teach them proper procedures.

f) President McKay has stressed the principle of reverence so often, and young people love this great man. We should instill in their hearts a desire to be reverent in all religious gatherings as well as in their individual lives.

g) So much can yet be done in training the youth to value time, stay out of debt, and live economically in support of counsel given by the Lord and his servants.

8. In all these things we must live exemplary lives. Returning from a stake conference in the company of President Alvin R. Dyer, I had the privilege of receiving counsel from this great man. I remember the experience he told me:

"Brother Tolman, on a weekend that I didn't have a conference assignment I was privileged to go to my own ward Sunday School. Before the meeting started the Sunday School superintendent said, 'Elder Dyer, have you ever attended such-and-such a class in our Sunday School?' I responded that I had not. He continued, 'You surely ought to visit the class. The young man who is the teacher does an outstanding job. The young people in that class literally set on the edge of their seats as he delivers his message.'

"I was interested. I did attend the class and sat in the back of the room where I listened to one of the most powerful lessons on the law of tithing that I have ever heard. The explanations and stories that he gave were outstanding and as had been stated the students seemed to be hungry for his message. When the class was over, I lingered until all the young people had left; then I shook hands with this young man. He said, 'How did you enjoy the lesson?' 'My, it was wonderful! It was interesting and so full of information, but you don't pay your tithing do you?' The young man's face colored a little and he began to explain to me why he did not have enough money to pay his tithing. There were debts that had to be paid and a new baby was coming soon. Many other excuses were made.

"I said to him, 'Do you know these young people will always remember you as an interesting and fascinating teacher, but they will never remember your testimony on the law of tithing because you did not teach by the Spirit.'"

Of all the challenges in the life of a seminary or institute teacher, I believe that the greatest is to live that which we teach. The statement still rings in my ears that was made by a young LDS girl called from the audience in a stake conference to bear her testimony. She said, 'Brothers and sisters, every place I go I hear 'do this' or 'this is the way the Lord wants you to live.' 'Don't do this, it is wrong.' I hear this message in MIA, Sunday School, seminary, my home, and among my friends. Oh, how I wish people would show me and not tell me." Then in her concluding message of a short talk she said: Please show me the way to go." One of our great opportunities is to show the young people the way to go that they in turn will be a vital part of the wards in which they live.

The power of example cannot be overemphasized.

We who are in the Department, because of our position and because we are paid from the tithes of the Church, have a most solemn obligation to set the example among all the members as we support the ecclesiastical authority of the Church.

As the program grows, those of us who are involved and the many who will yet become involved must become a great power as professional teachers of youth in the kingdom of God. We should teach, train, and develop attitudes in our youth so they will see themselves as a part of a great body properly fit together so as to function perfectly.

upon entering a room

In the back sits one
Who sneers
But knows the questions.
They lead him there to here.
Will he stay? and walk with us?
 (For him
 Facts in
 Seldom seem enough)
Can he know some won't come
 'Til Jesus?
That finality before faith is undoing?
And the one returned
Who sees
But walks unscarred
By healing thought or feeling
Of that piercing issue past.
 (He's sure—
 But more
 Will be asked of him)
Make him sense what he's said!
 The Spirit!
Sacrifice is to break the heart open.
Soothe one, storm the other?
How?
And **always** the question of vessel.
'Midst it all she waits, reading
"In the celestial glory there are three . . .
And a man [she knows **woman**, too]
Cannot . . ."
She'll watch and pray and live believing—
 Weep, too.
And I with her.

Jeffrey R. Holland
Seattle Institute Director

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BYU STADIUM - ROOM G-32
BRIGHAM YOUNG UNIVERSITY PROVO, UTAH

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